

LOVING INVITATION
(To Repentance, and Amendment of life)
Unto all the
INHABITANTS
OF THE
Island Barbados.

BEFORE THE
Lords fore Judgements come upon them,
which is seen to be Nigh, and which they
cannot escape, except Fruits meet for Re-
pentance, and Amendment of Life be brought
forth.

WITH
Somthing more particularly to the Heads,
and Owners, of the several
PLANTATIONS.

By a Friend to the whole Creation, called
Richard Pinder.

London, Printed for Robert Wilson, in Martins Le
Grand, near Aldersgate, 1660.

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PLANTATIONS.

By a Friend to the whole Creation, called
Richard Parker.

London, Printed for Robert Wilson, in Marlborough-
Street, near Abchurch Lane. 1680.

*A loving Invitation (to Repentance, and
Amendment of life) unto all the Inha-
bitants of the Island Barbados.*

O *H Barbados!* Listen oh Island! for the Lord hath a sore and great Controversie with thee, because of the Lewdness, and Abominations that are found in thee, which the Righteous soul hateth, and which the Lord is burdened with; that though he be mercifull, and full of pity, and bear long; yet nevertheless, the wicked cannot go unpunished, nor escape his sore and great Judgement: For so he hath determined, that the wicked shall bear the weight of their own wickedness. And oh Island, consider the wickedness that is committed in thee is great; that it is become even as a Mountain before the Lord of Hosts; that Vile, and Contemprible, thou art in his sight, because he hath replenished thee, and filled thee with earthly Fruit, and Substance; and yet thou rebellest against him, as though thou couldest bring forth Fruit of thy self. O consider, and call to mind thy former dayes, wherein thou wast little in thine own eyes, and in the eyes of all that knew thee. (Mark) O all ye Inhabitants of this Island! many of you are Full, and Rich, and the sins of *Sodom* are found among you; fulness of Bread, and abundance of Idleness. Oh how is the Creatures

of God abused, and destroyed among you, in satisfying your ungodly lusts? Do you think the Lord takes no notice of all your wickedness, and unchristian-like Practices? Are you not bad Examples unto all about you; both to the Heathen, and them that have the Name of Christians? Do you think you can escape the Lords Hand? Will all your Riches, and Greatness in the Earth, defend you from it? Oh no: his hand is Mighty, and his stroke will be Grievous; and assuredly it will fall heavy upon the Heads of the Wicked; and especially upon them whom he hath suffered long, as he hath done thee, oh Island: yet provoketh him to displeasure, thou dayly doest, by the Sins which dayly abound in thee; and are brought forth by the Tillage, and Manures of thee: That though, oh Island, thou yeildst unto them Fruit, and Substance in abundance, yet against him (who causeth the pleasant showers to come upon thee) they rebell. Oh bring thou forth Thorns and Thistles for their sake, that they may read their Figure, and see how unfruitfull they are unto him, who replenisheth thee, who is the God of the whole Earth, whom all ought to serve, and obey, and not their ungodly lusts, which oh Island, destroyes thy encrease; that I say bring thou forth, and be thou overspread with unfruitfull Weeds, that thy Inhabiters may read their Figure, and see how they cumber the ground, and how they are become as an unfruitfull Wildernes unto him, who hath been gracious unto them, in causing thee to yeild encrease in abundance; but with it their hearts are made fat, and corrupted before the Lord, whom they ought to serve, and obey, with their whole heart, who is displeased with their

their ungodly lusts; and is coming forth of his Holy Habitation, to punish, and reprove, because of them; that they oh Island, may know that they have rebelled against him, and displeased him, in letting their hearts be carried away, and exalted with the Riches which thou brings forth, and yeilds unto them. For why, oh Island, should thy Inhabiters dishonour the God of the whole Earth, through being puffed up, and exalted by the abundance of Fruit which thou brings forth? For doth not he, who is the God of the whole Earth, who causes the former, and the latter Rain to come upon thee, (that thou mayest bring forth fruit) create all things for his own glory and honour, to be used in his fear, and wisdom, and not to spend in satisfying the lust? that why, oh Island, should not thy Inhabiters know, that he, who causeth Rain to come on thee, will above all be Honoured, in blessing them with an everlasting blessing, that walks humbly before him; and in pouring forth his judgements, in the fierceness of his wrath, upon those which obey him not, but obey unrighteousness, which oh Island thy Inhabiters do: For which cause the wrath of God is neer to be revealed from Heaven in flames of fire, that vengeance may be taken upon all ungodly men; and indeed, to deal plainly with thee oh Island, thou art fill'd with them, as I may take the witness of God in every Mans Conscience, (who knows thee in the State thou now art in) to bear record, that plainly thy State and Condition is seen to be miserable; for the wickedness that abounds in thee is great, and the weight of it hath lain for sometime upon my Spirit: which thing I am now moved to publish unto thee; and

and I dare not but do it. For verily the Lord hath let me see that his wrath is waxed hot, and nigh to break forth in thee, if repentance be not speedily sought, by turning from the evill, and chusing that which is good. And I clearly seeing, oh yee the Inhabitants of this Island, that there is no other way, whereby you can escape the heavy hand of God, but by turning away from the evill of your wayes, and coming into amendment of life. Therefore I am constrained, by the compassion of the Almighty, which is to all your Souls, to lay some things before you, as an Information unto you. But this first I would have you to understand, that while you are in that State (the greatest part of you are now in) I cannot speake peace unto you. For if I should, then I should be like those abominable Deceivers, which are among you, who prophecy smooth things unto you for their own ends; that they may live in the same excess of rioting with you; but little of them (the covetous hireling Priests I mean) I need say unto you: For you know that they are a company of men, not at all like any, whom God ever sent into his work, to convert Souls unto himself; but more like a company of men that never heard of Christ, nor hath any regard unto peoples Souls, as their fruits makes manifest, and by the fruit every Tree is know. As Christ said, by their fruits the false Prophets should be known. And this oh *Barbados* may be a sufficient proof, that thy Teachers are not according to the mind of God, their disorderly walking; but believe them not, though they cry peace, peace unto thee; while the evill abounds in thee, as it doth at this day.

Unto all you, who are the Masters, and Owners of
the

the severall Plantations, am I moved to write, and to lay some things before you to be considered of in the fear of the Lord. You, many of you, hath many under you as Slaves, and Bond-Men: Therefore consider your Places, and be not high minded, but fear; provoke not your Servants through cruell usage, for that the Lord hates; they are of the same Blood, and Mould, you are of; and you must give an account of your actions unto the Lord, as well as they, & with him there is no respect of persons; for his Judgment is True, and Just; and the Sentence which proceedeth out of his Mouth is right, according to that of God in all Consciences; so listen, and take a word of advice, now while the Day and Time is, that you may learn Wisdom, and make your Peace with God. But know first, that before you can come into peace with God, you must let his witness search your hearts; and truly it will find much in the hearts of many of you, which is to be condemned and denyed, before you can come into peace with God; for he is pure, and hates the Garment spotted with the flesh; and he turns his mighty hand against all Iniquity, where his pure witness finds it. And oh ye Heads of the severall Plantations of this Island, You are generally a lofty, and high Minded People, given to the Lusts and Pleasures of this present Evil World; that many of you are become without sense or feeling of any thing of God; that the God of this world hath so far prevailed, that your eyes are become even wholly blind; that truly the darkness, even the thick darkness, which lies over you, may easily be felt by any whose hearts God hath opened unto himself; and into this great, and thick darkness, and benumbed

med State you have run your selves, by giving way,
 and following your ungodly lusts, which is conceived
 in your Earthly Minds, which run forth in Covetous-
 ness, after the earth; which many of you have cho-
 sen to be your God, and so have denyed the living
 God, who gives you life, and being; and all crea-
 tures, that consider; you whose hearts are thus bowed
 down to the Earth, and Earthly things, your State
 and Condition is miserable; for the God of Heaven
 and Earth, will require an account of you, for all his
 Creatures (which he hath given you) which you
 spend in satisfying your Lusts, and able to stand be-
 fore him you will not be; and your mouths will be
 stopped by his Witness, in your Consciences, which
 now in this the Day wherein the long suffering of God
 is upon you, you reject, and do despite unto. And
 thus you reject the day of your Visitation: And ve-
 rily it is nigh at an end with many of you, that the
 day of destruction hastens greatly, and it shall over-
 take every one that is proud, and lifted up: There-
 fore consider, while time is, for it is precious. And
 truly it will be your burden one day, that you have
 spent so much precious time, in rioting, feasting, and
 drunkenness; through which you destroy Gods Crea-
 tures; when, as alas, many of your Servants, both
 white People, and Negroes, are like to perish, and be
 destroyed for want of the Creatures: and thus you
 burden the Creation, by being Subject unto your own
 Lusts: For consider, if the Wisdom of God did lead
 you, it would bring you to use his Creatures to his
 Glory; and then it would be your care, Oh ye Heads,
 and Owners of the severall Plantations, that none of
 your Servants, or Slaves did perish, or suffer, for want
 of

of the Creatures ; and also it would be your care, if the Wisdom of God you lived in, which is the Wisdom of the Creation, that none of your Servants, nor any under you should abuse themselves, and the Creatures of God through drunkenness. And then if these things be your care, God would blesse you ; but so long as you are bad examples your selves unto your Servants, you strengthen them in their wicked debaish wayes ; and thus you become guilty before the Lord, both of their, and your own wickedness ; then let amendment of life be brought forth, that you may become good examples to all under you, in patience, in moderation, and sobriety, in your Words and Actions ; and that will be the way, whereby you may escape Gods sore Judgments, and be freed from his wrath to come. For you being good examples both in word and behaviour, this will answer the witness of God in all you are over : and this will reach more deeply into their hearts, and constrain more obedience then all your cruell usage (in whipping them,) For consider, if you whip them for drunkenness, and such like things, and you your selves be guilty of the same, this greatly hardens their hearts against you, and provokes them to curse you behind your backs. And thus you cause the Name of God to be blasphemed, through your disorderly walking ; and being bad examples unto them, whom in the Wisdom of God you should rule over, and keep subject unto you ; as I said, being bad examples your selves, this looses your Authority, which otherwise you might have, if you were kept in the Fear and Wisdom of God your selves : For

that would keep you humble before Lord ; that though you had much of the earth, yet you would not be exalted, nor lifted up in your selves, which indeed (Oh ye Heads of the severall Plantations) is your greatest sin. For in that which is so exalted, and lifted up, by having much of the earth, is all iniquity wrought, and all deceiveableness of unrighteousness : & thus the earth is made a curse unto you, as it is unto all whose minds are not redeemed out of it. And none comes to know, and have their minds redeemed out of the earth, but they that come to know him revealed in them, who is from heaven, (to wit) the Son of God, the second *Adam*, who redeems, and leads out of the first *Adams* State, who is of the earth, earthly. And so all whose mindes are in the earthly things, they are in the unredeemed State, drove into the earth from God, where he ruleth that filleth the earth with spoile, and violence, the old Serpent, the Devill, and Satan, by whose power all are subjected, that knows not something of God in them, to keep their minds out of the earth. For all naturally in the fall and transgression, are inclined unto the earth, and its Riches and Glory ; and so it keeps them from seeking after the Riches, and Glory, which is Eternall. And truly this is the State of many, who have much of the earth, as you have, the Inhabitants of this Island : and truly the hearts of many of you are greatly corrupted through the abuse of it, and your consciences greatly burdened, through cheating, and cousening one another about it, that your wickedness is grown to an exceeding great height ; yea, as I said, it is become even as a Mountain

tain before the Lord; that long you cannot stand, except repentance be sought, and amendment of life be brought forth. For the Lord hath spared long, and born much; for your sins exceeds both in greatness, and number, the sins of many people; even as far as you exceed many people in earthly riches, and honour; that though you become famous in the worlds eye; yet you do not appear so in Gods eye; for he loaths your cursed practises, and will assuredly punish you for them; that though you account it now pleasure to riot in the day time, yet your pleasure shall be turned into sorrow; and all your laughing and rejoicing into mourning, & howling; that it were good for you to consider betime, upon what ground you stand, that if peradventure God might grant you repentance to amendment of life; so that you might his sore and great punishment escape, which no way you can escape, but by speedy repentance: Therefore take yet a word of advice, oh ye great, and rich ones in the earth, If you intend that God shall bless you, then put away far from you all high-mindedness, cruelty, and hard-heartedness, which at this day abounds among you in your severall Plantations. And you the Heads and Owners of them are deeply guilty of these things. Now to remove these, and such like things from your severall Plantations, this would be your way, Put such men in place, to be Overseers of your Servants, as fear God, and hate drunkenness, and swearing, and all such things, that they may rule over them in moderation, and not in Tyranny, and hard-heartedness; and this will be the way to beget love in your Servants unto you, and one to another; and so love

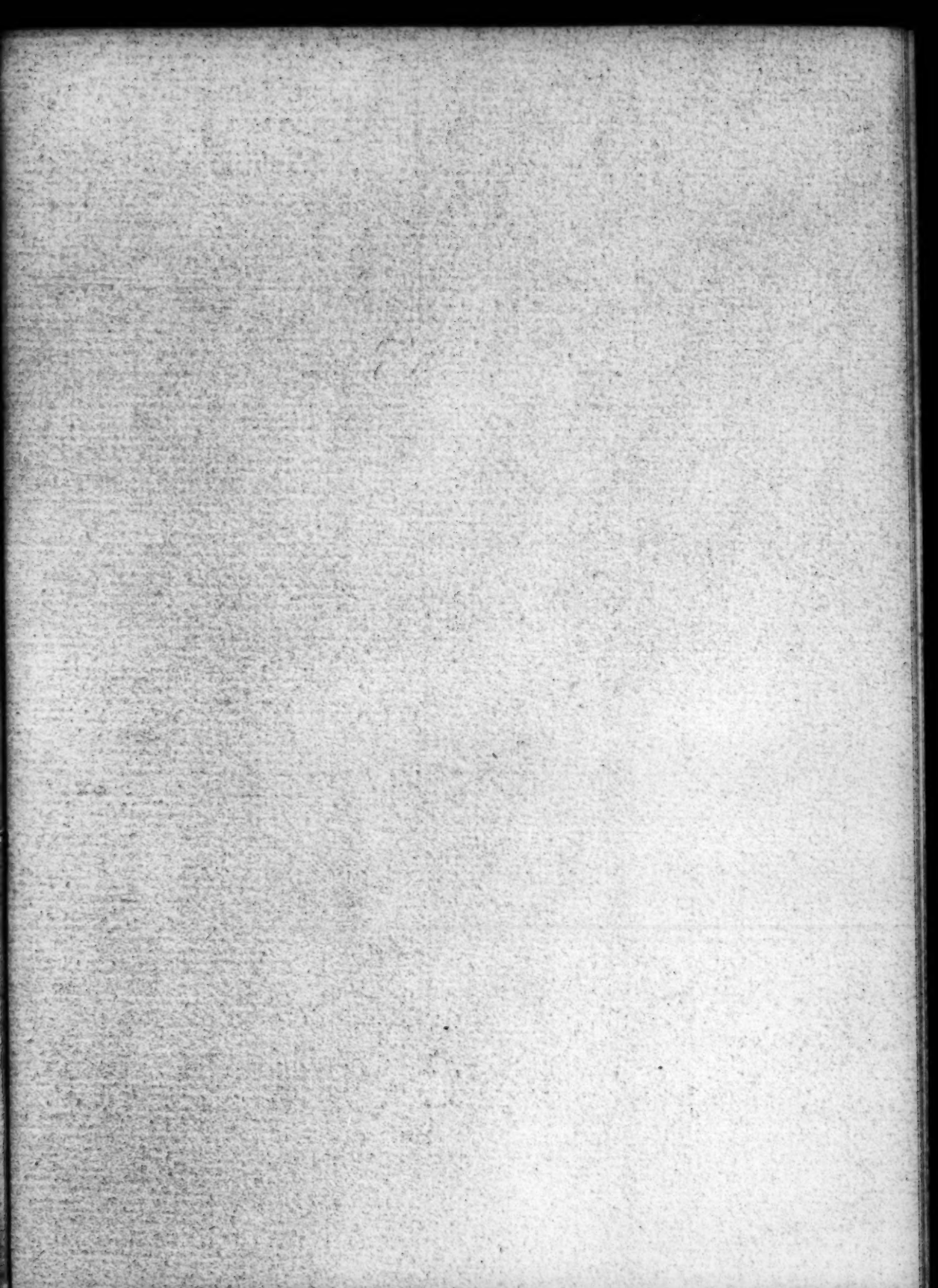
being begotten in your Servants unto you, and one unto another, this will stop abundance of cruelty, and wickedness, which doth abound among you; and let not your Overseers (I warn you all) rule in such Tyranny over your Negroes; for if you do, you will bring blood upon you, and the cry of their blood shall enter into the eares of the Lord of Sabbath, (for he made them, & giveth them life) and it shall cause his wrath to break forth upon you; and if you thus provoke the Lord, by letting them, who are your Slaves, be wrongfully entreated, and unmercifully used, it is much, if the Lord bring them not, as a Rod upon you: however let the Lord be clear, and me clear in his sight, in that I warn you of it now, while you have time to mend it; and take heed you abuse not the long-suffering of God, but let it lead you to Repentance, & a mendment of life; for if the long-suffering of God comes once to an end, that his Spirit leave striving with you, know then, That your State is miserable; for no other way can, either high or low, rich or poor, bond or free, come to be reconciled in peace with God, and escape his judgements, but by giving regard to be led by his Spirit, which striveth with them, in reprovng of them for their sin, which separateth them from God: (Now Mark) that which reproveth you for sin, is of another nature then sin; for it is the gift of God, which is come upon you, and all men, to give life unto all that receive it, and walk as it leadeth. For it leadeth all that believes in it, and obeyes it, from death, and all dead works unto life; and so redeemeth from the earth; where the bondage is, into the glorious

rious liberty of the Sons of God: which Liberty is not to the Lusts, but to the Soule, which the Lusts wars against; And from whence comes wars and fightings? Are they not from the Lusts? and whence comes all pride, and arrogancy? comes it not from that part, which keeps the Soul in death? So consider, you who are exalted, and lifted up in pride; and whose life standeth in perishing things, your Soules are not quickned unto God; for you reject, and hate the Light, an appearance of the second *Adam*, who is the quickning Spirit; who is the bread of God which never decayeth, which all that eateth, hath life in them, and lives for ever; and none else have life eternall abiding in them, but they who live by this bread. For alas, they are degenerated from God by transgression; they feed, and are nourished up in the Lusts of Ignorance, which alienates their minds from the life of Christ, and keeps them strangers to it, in the envious and murderous Spirit. And no murderer hath eternall life abiding in them, but is condemned with *Cain*; of whose antiquity all murderers, and envious men are. So read your stock, and off-spring, you that are offering up Prayers for a Sacrifice, and yet have slain the witness of Truth in you; that it lies slain in the streets of the spiritual *Sodom*, and *Egypt*, where the Lord of Life was ever Crucified. And you that are scoffers, and deriders of others, *Ishmael* is the root from whence you spring, and your ground is cursed; for your hearts are set to do wickedness; And you that are scoffers, your tongues are set on fire on Hell; that so long as they are not bridled, your Religion is

is vain, and your prayers not heard with God, nor
 your Sacrifices accepted. For they are not by
 Faith, (so long as you live in the scoffing nature) for
 you are like a wave of the Sea, (that is your Fi-
 gure) foaming out of your own shame, and sending
 forth the bitter waters, as Envy, Wrath, Hatred,
 and Malice; and these all spring from the corrupt
 Fountain, which corrupts the Earth, and defiles the
 the place where God should dwell; (to wit) the
 heart and conscience; that so the strong man keeps
 the house in peace, and perswades you all is well;
 and that Christ hath taken away your sins, and that
 his Righteousness is imputed to you in the sight of
 God; and perswades you, that God looks upon
 you in Christ, and not as you are of your selves:
 and thus feeds you with vain hopes; when as alas,
 you neither know Christ, nor his Righteousness im-
 puted to you; but are in that nature, which is against
 his gift, which is come upon you to justification of
 life. Mark, the gift which justifies life, condemns
 all dead works, and all disobedience; for which
 sake, the wrath of God comes upon all men to con-
 demnation, and through the obedience and Right-
 eousness of Christ, the gift it comes upon all men. So
 you that are speaking of the Righteousness of Christ,
 being imputed unto you; and you in disobedience
 to his gift in your consciences; you are they that set
 up another faith then the Apostles did, who wit-
 nessed the faith of *Abraham*, which was imputed
 unto him for righteousness; by which faith he obey-
 ed the voyce of God; but you that are speaking
 of Christ's Righteousness imputed to you, and obeys
 your

your lusts, and vile affections; you are them, upon whom the Righteousness of God is to be revealed in flames of fire, because you hold the truth in unrighteousness. That I say, that which may be known of God is manifest in you, and God hath shewed it unto you, that he hath enlightned you; and he doth not desire the death of a sinner, but rather all should come to his gift (which through the obedience of Christ, is perfectly come upon them) and live; for the gift of God is life eternal, but the wages of sin is death. All those who are in the pleasure of sin, they are ~~forth of the Righteousness of faith,~~ and so forth of the ~~Imputation of Christs~~ Righteousness; for by faith *Moses* denyed the pleasures of sin, and so was counted worthy to suffer affliction among the people of God; who ever suffered by such as live in hard-heartedness, and in the lusts of Ignorance, and according to the will of the flesh; For he that is born after the flesh, persecutes him that is born after the Spirit. So all by the light, which you are enlightned withall: Read your selves, and search your own hearts, and take warning betime; for verily, if you live according to the flesh, you must die; but if you, through the Spirit, mortifie the deeds of the flesh, then you shall live. And thus I have set before you, Death, and Life; and the way whereby you may come to repentance and amendment of life, and so come to the knowledg of the truth, and be saved; which is the whole desire of my soul: that though you chuse death, & do live according to your own lusts; I shall be clear in the sight of God, in that in faithfulness I have written, what he requires of
me;

I am much otherwise I could not be clear of your
 sin. For verily, the Lord hath let me see that
 he will not spare you long, except the evil of your
 doings you turn from. So take this as a warning
 to you all; both high and low, rich and poor,
 bond and free; though most it was upon me, to
 write unto the Heads, and Owners of the several
 Plantations; yet it may serve as a warning unto all
 the Inhabitants of this Island, of a sore judgement
 nigh at hand; if Repentance be not speedily sought;



me; which otherwise I could not be clear of your blood. For verily, the Lord hath let me see, that He will not spare you long, except the evil of your doings you turn from. So take this as a warning unto you all; both high and low, rich and poor, bond and free; though most it was upon me, to write unto the Heads, and Owners of the several Plantations; yet it may serve as a warning unto all the Inhabitants of this Island, of a sore judgement nigh at hand, if Repentance be not speedily sought;

Barbadoes the 10th day of the 8th Month

R. P. 1666
 I have been thinking much of late, of the blindness of man, and how he is brought to suffer affliction among the people of God; who ever suffer by such as live in hard-heartedness and in the lusts of ignorance, and according to the will of the flesh; for he that is born after the flesh, persecutes him that is born after the Spirit. I pray the light, which you are enlightened withall; Read your selves, and teach your own hearts, and take warning betimes; for verily, if you live according to the flesh, you will die;

but if you, through the Spirit, mortify the deeds of the flesh, then you shall live. And thus I have let before you, Death and the way whereby you may come to repentance and amendment of life; and so come to the knowledge of the truth, and be saved; which is the whole duty of man's soul. I pray though you cannot deny, & do live according to your own lusts; I shall be clear in the sight of God, in that in faithfulness I have written, what he requires of

